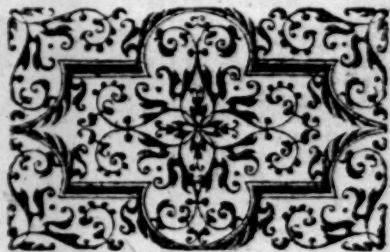


THE
DECLARATION
OF THE REFORMED
CHVRCHES OF FRANCE
AND THE SOVERAIGN
CITY OF BEARN.

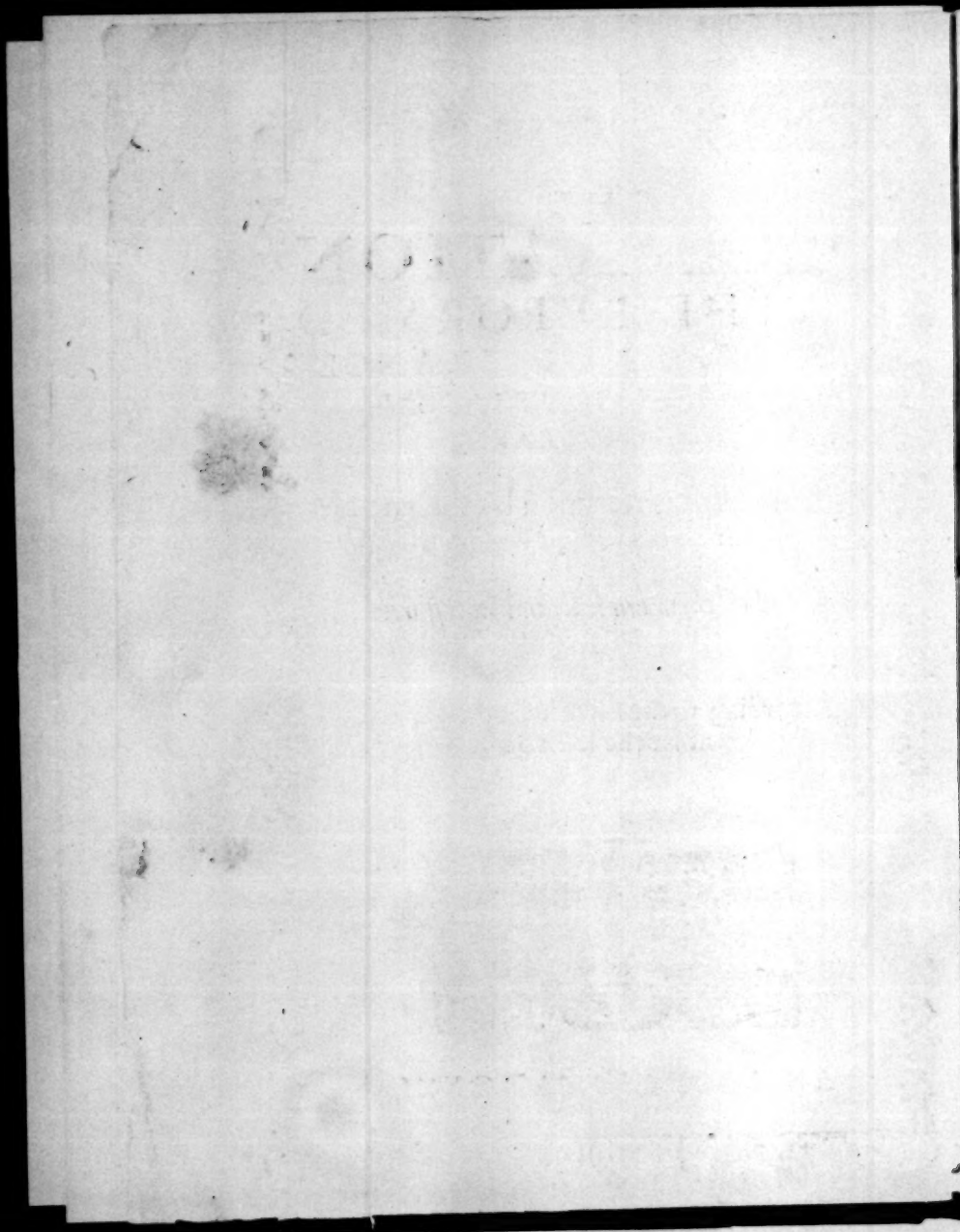
Of their vniust persecution by the enemies
of the State and their Religion.

*And of their lawfull and necessarie
defence.*

According to the French Copie printed
at Rochell. 1621.



ANNO DOM. M.DC.XXI.





A DECLARATION
made by the Reformed Churches of France and the Principallitie of Bearn.

*Concerning their vniust persecution by the enemies
of the Estate and of their Religion. Together
with their lawfull and necessary defence.*

WE the Deputies in the Generall Assembly of the Reformed Churches of France and the Principallitie of Bearn, persecuted by the enemies of the Estate and of their Religion, who abuse the Kings mind and conscience, seeing that to our great griefe we are constrained by the violence of oppression to haue recourse vnto naturall and lawfull meanes (by a necessary defence) to preserve the libertie of our consciences and the safetie of our liues against these our implacable enemies: We protest in the name of the said Churches before God and men, inuolably to remaine vnder the subiection of our King, acknowledging that he is giuen vs of God to be our soveraigne Lord. And that all the world may take notice that as this obedience, next vnto the worship of God, is the onely aime of our intention, sufficiently manifested by our former fidelitie ingrauen in the pillars of our Estate, and in the crownes of our late Kings, raised vp againe by our predecessors and our selues, notwithstanding the endeouers of our enemies factions: also the hatred and persecution which we now endure, is raised vp for no other cause by our enemies but for this holy and iust action, whereunto they know we are inseparably bound, by the rules of our

Religion, by the example of our progenitors, and the right of our owne conseruation.

First of all then we beseech the King and all true French men, as also all Kings, Princes and Potentates, friends and confederates of the Crowne, and generally all men who are touched with the zeale of Gods glorie, with commiseration of innocencie troden vnder foote, and with griefe for the miseries which at this day threaten France: to informe themselves here of our iust complaints, that in them they may see the perfidioulnesse of our enemies and their crueltie, and which (whether we will or no) they pull out of our bolome, and bind vs to publish for the iustification of our innocencie, and to let all such as loue iustice and truth see, that the refuge of our defence whereunto we are brought, is both necessary and iust; our enemies being thrust forward by no other motiue to kindle the fire in this kingdome, then to put out the light of our Religion, and to ouerthrow the most sure resistance which in the Estate may be opposed to forrein enterprises. But because by their wonted subtilties they haue here followed the common course which tends to violence and crueltie, making to themselves a way by false accusations to the oppression of a iust cause. And for a pretence to invade vs, they haue proclaimed vs rebels and seditious; and to spread euery where this accusation, they employ the Edicts and declarations of the King and of the Parlements, yea and the mouth of Ambassadors in forrein parts. To the end that the simplicitie of those who are least informed either of the hatred, or of the power, or of the craft of our enemies, might not receiue some sinister impression of vs, touching the dutie of obedience and fidelitie towards our King and country: we will shew here that all the pretences and iniurious crimes wherewith they charge vs, are meerly artificiall disguisings borrowed as a veile to couer the outrages done to innocencie. For as to inflame the hatred of Kings and the furie of the people against the Gospel, they haue heretofore accused the first Christians, & our fathers in these last times

of like crimes, namely that they transgressed against the decrees of *Cesar*, moued sedition among the people, and did ouerthrow the royaltie of Princes. Vnder these supposed accusations they haue caused them to suffer euery where the violence of the sword, the burning of fire, the crueltie of massacres, the furie of warres, and the horror of all sorts of exquisite torments. It is true, that as our fathers were more weake and naked, or exposed to a more easie slaughter, Religion then was directly charged with these crimes, and then they haue persecuted and made open war vpon them for their professions sake. But now by a subtiltie fitted to their intentions, our enemies haue altered the method. They enterprise warre vpon the persons, to breake in vpon Religion. And because that after so many perfidious and cruell practises, the arme of God hauing raised vs vp, as out of our fathers ashes, and by the miraculous prosperitie of the late King (conducted by our fidelitie vpon the throne of this monarchie) the breaches of the Estate being repaired, that there might be established a firme peace, an Edict was granted vs for the libertie of our consciences, and places of safetie to preserue our goods and liues against the violence which the former evils made vs feare for the time to come: truly it were now too an apparent violating of peace, and they should too manifestly declare themselves enemies of the quiet of France, if openly this Edict made in fauour of vs, should be reuoked, and if they should make war vpon vs for Religion. It were also to ingage too many persons in one selfe same cause. For these causes to couer their projected purpose of the ruine of this Estate throughours, to arme the King against vs, and to destroy vs with greater ease then otherwise they could possibly do. They haue proclaimed vs rebels and offenders, they haue endeouored to make this cause more particular; they call the warre they make vpon vs a chastisement of seditious persons. But when we shall haue here made plaine to the eyes of all the world the purpose of those who are authors of these troubles and contentions; the long oppression we haue hitherto endured

with all patience; the evidences of our right in the course we haue held in our complaints, and most humble suites made to our King, now laid against vs as a crime: Lastly y open persecutiō which at this instant they inflict vpon vs by the armies already raised against vs in all the parts of this kingdome where they thinke we are able any way to resist. We hope that we shall cleare our innocencie from these slanders, shall approue our iust and necessary defence, which we vndertake, waiting for the help and blessing of the Almighty. And finally we shall obtaine fauour and assistance from all such as loue his glorie and the truth: and the succour and helpe of whosoever they be that desire the conseruation of this poore kingdome.

The intent of
our enemies,
and the meanes
to attain thereto

Since the most sure stay of the Edict for our safetie, established by the mightie hand of the late King, fell by the stroke of his death; the enemies of our Religion and of the publike peace, lifting vp themselves with more hope of going forward and of bringing their purposes to passe, turned all their endeouours to ouerthrow this foundation of the tranquillitie of the State: knowing that the surest way to bring againe the confusion of troubles and of the forepassed warres, was to destroy the Edict which had destroyed them. But not being able to promise to themselves that the good inclinations of the King, and the wisdom of his Mother then Regent, and all well affected Frenchmen interessed in the peace of the kingdome, would consent, or could suffer an open breach of the Edict, they sought to gaine by peece-meale that which they could not obtaine in the whole summe: and by sleights and more secret practises to cause things to fall into the gulf, wherinto now they haue throwne them.

The first groundworke of their plot did bewray it selfe with astonishment and iust apprehension of all of vs, when in the coronation of the King they made him take this oath: *I will truly endeavour to my power to exclude from my iurisdiction and lands vnder my subiection, all heretickes so denounced by the Church.* As if he took his Crowne vnder this

con-

condition and vnder this law, that he should roote vs out when he could do it. The blood of that great *Henrie* crieth yet for vengeance for the furious and abominable murderer, who protested and affirmed that the onely reason why he murdered him, was because he was a fauourer of hereticks, that he suffered them in his kingdome, that he put them not to the sword: and here they haue caused his son and succellor, to promise that he shall employ all his power to roote vs out. By this powerfull and effectuell reason they did ingraue in the Kings heart from his most tender yeares the necessitie of hating and destroying vs; and besides the horror of the example of his Father cruelly slaine for maintaining peace with those who are called hereticks, they take of him a solemne promise to raigne and sit vpon his throne vnder this condition to persecute those whom his father conserued and kept. For who is ignorant that vnder the name of heretickes, they meane vs? That we are proclaimed and stiled such by the Roman Church? And therefore if the King be bound to the obseruation of this oath according to their intention, what may we not then feare? Wherefore vpon former experience ought we not to feare againe the unhappie bloodsheds which such impressions and imposed necessities vpon the consciences of Kings, haue caused vs to feele?

The like proiect of our enemies hath yet openly manifested it selfe, when endeavouring to make a fundamentall law to passe, and an vniuersall principle of conscience, that we ought not to be suffered in France; they obtained in the last Estates held at Paris, that the houses of the Clergie and Nobilitie should expressely demand by their roles the execution of this oath of the King, as also the reception and publication thereof by the Councell of Trent. A Councell which hath bin heretofore reiected publikely by those Estates which were held when the most bloodie and violent troubles haue bin stirred vp against vs in this kingdome. A Councell which will not end, that Kings should raigne, if they permit life and libertie in their dominions to those

who

who are called heretickes.

But the most apparent and most sensible proceeding of the project of our malignant enemies, is principally furthered by the seditious sermons of the preaching Iesuites and other Monkes, who, some yeares since, by an vnbridled licence and a manifest conspiracie, contrary to the Edicts and their authoritie, did take vpon them to calumniate vs in their pulpits, and to make vs odious, preaching furie and sedition, nourishing the people in hatred of vs, instructing them to haue vs in execration, and inspiring in their mindes warres and murders, do dispose and prepare them vpon all occasions to annoy vs. Hence it is that we continually feele so many violatings of the Edicts of peace, so many breaches which are made in vpon our safetie, so many outrages against our libertie. Notwithstanding we may yet boldly affirme, that our patience might haue ouercome and as it were smothered the greatest part of these euils, or at least we might haue conceiued some good hope that in the end some remedies would haue bin provided for vs by the bountie of the King and the wisdom of his most faithfull Counsellers, if the Iesuites were not exalted to the height of power whereunto they are come. For it doth euidently appeare, that by all sorts of violent meanes they haue hitherto procured the rooting out of our Religion, and the ouerthrow of this Monarchie. Principally since their power hath growne to the proportion of their euill will, and that they see all obstacles which heretofore were opposed against their hardy enterprise to be now broken downe or to yeeld vnderneath their power: what other expectation is reserved for vs, but to feele the danger wherinto so long a time they haue protested to plunge vs? The miserable face of Christendome at this day almost rent in peeces with warres and horrible confusions, doth manifest sufficiently to all the world what power their wicked and artificial inductions haue to stirre vp a warre of Religion, almost vniuersall. And who can presume that France alone (which they haue made so often to feele so mournfull wounds by
their

their trecherous hands) being at this day in their power, and as it were vnder their absolute gouernment, should escape the common accident which they haue caused to fall vpon those Estates where their credit and the diuersitie of Religion haue giuen them preence and matter to cause trouble. There is no man so vnacquainted with their designs, who hath not heretofore foreseene or foretold, that the miserie and ruine of France drew neare when the counsels of Iesuites should preuaile. And now when on the one side we see them in such high esteeme, and on the other side France brought to the miserie of ciuill warres: is any one so blinde that he confesse it not, to be the worke of their hand? who would seek any other cause or beginning thereof? The feare of falling into these euils, hath caused vs to heare many aduertisements from the wisest and best affected French men, which so long time haue withstood it with all their power. The force of the Parliament of Paris hath oft opposed its authoritie against their enterprises. And the remarkable documents which the iudgement thereof hath spread throughout France soone after the death of the late King, touching the danger and pernicious consequences to the Estate, if they attained to greater credit, did guide the wisdom of the Kings Mother to restraîne their ouerboldnes in the Court and in the managing of affaires. And they could neuer obtaine their desires during her regencie, and the authoritie which she had in the gouernment of the Estate.

But as all things fit their turnes who seeke occasion of proceeding, hauing found in the gouernment following the Iesuits haue a more fauourable support, as they are ready to vent the use of their ministry, helped by the opportunitie, and propt with that hand, they haue scaled that pinnacle of power, whereon we see them now mounted. Then we saw the boldest Iesuite of the whole Societie brought into the Louure, and with a rashnesse beyond example place himselfe within the house of the Kings sacred Maieslie, that so at all houres and moments he might haue the gouerning

of him in his owne power. And euer since it hath appeared in the government of the State, what power the Iesuites haue gotten ouer the Kings affections. By two notable proofes soon after this Iesuites introduction, it might easily be perceiued, that thenceforth nothing should be impossible to those of his Societie, whatsoever they would vndertake for themselves or against vs. The necessitie of this discourse requireth that we represent them.

All France may well remember, that three dayes after this Iesuite had got the Kings eare, they caused his Councell to cancell the Act of Parliament, by the which the opening of their Colledge in Paris was interdicted them, vntill such time as they had publikly renounced their principles of the ruine of States and killing of Kings. And to shew that all opposition to their violence should thenceforth be vaine, by an Order from the Councell (by them set vp in euery quarter of Paris in signe of triumph) they caused the Decrees of the Vniuersitie (which had somewhat resisted them) to be annulled. With like facilitie, and at the same time, they obtained an Act in fauour of the Bishops of Bearn the 25 of Iune 1617. for the restoring of all Ecclesiasticall goods of that Countrey, which by a solemne establishment decreed by the Soueraigne and Parliament, were ordained for the maintenance of our Pastors, Colledge, Garrisons, Officers, and other charges of the country. 25 yeares together the Bishops had followed this suite with all possible instance. The late King sundry times solicited from Rome in their behalf, knowing wel the consequences of such a change, bound also by his oath to innouate nothing (beside the libertie of Exercise giuen to the Roman Catholicks, with restitution of so much Ecclesiasticall goods as was needfull for them, granted by Edict, and executed in the yeare 1599) had alwayes refused it them. The Queene mother of the King, for like considerations, and because of the same oath taken by her Maiestie now reigning, for the maintenance of the ancient establishment (confirmed ouer and aboue by twelue seuerall Patents and

and Declarations obtained against the instance that the Bishops made on the contrary) would not meddle with it. The proiect of our enemies could not be better aduanced then by a blow of this nature. For they knew that the execution of this Restitution would draw after it (as, alas, it is come to passe) the subuersion of the countrey, and the vtter ruine of our Religion in the same, with hope that with the sparkles they should kindle there, they might set all France on fire. Wherefore they drew the King by his conscience, and by vrging his oath, touching the rooting out of all Religion contrary to his, to make that Decree by prerogative: which for this cause (though giuen rashly, without the aduice of the principall Officers of the Crowne and State in a businesse of such consequence, and against the course of Law vpon the onely pursuite of the Bishops, without hearing the Deputies of the country) would neuer be called in, notwithstanding all the remonstrances and supplications that could since be presented, which haue not bene otherwise answered, then that the authoritie and conscience of the King stood engaged in it. Thence we gathered a wofull experience of the Kings inclination in those affaires that most concerne his State and our safetie. Seeing that this Iesuite held all his affections bound with respects of Religion, and that deuotion vnto which his Maestie out of an inbred goodnesse is naturally giuen, was as a spring vnto his conscience, by the which he inclineth his whole will to what pleaseth him best. Hee hath made himselfe the Counsell of the Kings conscience (to vse his owne phras): and in this Counsell can he propound other Maximes then those of Rome? that may be all reduced to this head of the subuersion of this State and our ruine. He giues him for a law the determination of the Council of Constance; *That faith is not to be kept with heretics.* That whatsoever Edicts he hath made or sworne, bind him not. That therefore he may, nay that he ought to breake them. And the better to induce him, he reades him no other Lecture then the oath of his Coronation. Propounds

him no greater merit to be rewarded with Paradise, then the rooting out of Heretickes. Incites him to seeke that way a more glorious renowne, then euer S. Lewis got by warring with the Infidels. These and such like are the counsels of conscience of this Iesuite. By the which his Maiestie setting aside all other considerations of his gouernment, hath let himselfe be caried away, and hath often said, *It is better to lose his Estate then his soule.* Taught (it seemes) to hold it for a Maxime, that there are occasions of sauing his soule with the losse of his kingdome. Now from the possession of the Kings will, enclosed thus within the hand of the Iesuites, they haue drawne to themselves by a necessary consequence, the whole gouernment of the State. Which they haue compassed the easier, by reason that all the sage and old Countsellors and Officers that serued the late King, and France, in the establishment and maintenance of the prosperitie and greatnesse which it was raised to vnder his reigne, being now (as we see) put from all managing of affaires; they to whom the Kings abundant fauour giues all authoritie in the gouernment, do willingly consent, that the directing of the Counsell be committed to the Popes Sollicitors, Cardinals and Bishops. And such as yet remaine, or as are newly brought in, some nurtured with the leuen of old Spanish factions and affections, others won with the aduantageous liberalities of the new, or with Romish honours (whereof the Iesuites are the chiefe brokers) concurre all together in one and the same consent, touching the subuersion of whatsoever the late King had established, but chiefly for so much as concerne vs. And these allurements haue bene of such efficacie, that he from whom the best expected an vnvariable affection to peace and good gouernment, in hope of a Church-dignitie, hath deuoted himselfe to be an instrument of the first breach, through which, persecution hath rushed in vpon vs. On the other side, the high and inferiour Courts, and all Magistrates of the kingdome are filled with such persons as are wholly subiected to them, either by superstition, or by interest of
for-

fortune. The people haue no other affections then such as they suggest vnto them by their sermons or by their priuate confessions.

The power then of our enemies being such, we haue also, to our dammage, felt the effects of it by a contrary vse to that that we found vnder the late King. For since they haue got this authoritie (we might very well say, since their reigne) there is no more fauour nor access to Court for those of our Religion. Many to whom their fathers seruices and their owne had thitherto preferred them the honour of some places neare the King haue bene put by them. The greater part are constrained to rid themselves of them, vnder this command, *Change your Religion, or leave your Office*. It is told them that the King cannot with a good eye see the Huguenots about his person. In the Priue Councel our greatest opposites are our Iudges; and they whom we petition, are our sworne enemies. We are shut out of Offices in all Courts higher or lower, against the freedome of the Statutes. If any one that is now in place turnes of our Religion, presently the Attourneys Generall or their substitutes oppose his sitting. The Courts contest with him, and repulse him. And how many are there in the Court of Parliament at Paris and elsewhere, who are detained from coming to vs by the oppression of this libertie? But when should we haue reckoned vp all the kindes of iniuries done vnto vs? The seditious insolencies dayly committed to hinder the free exercise of our Religion in those places where we are tolerated. The attempts and enterprises against such places as haue bin giuen vs in custody for our securitie. The secret practises to debauch the Gouvernours of them, as it is newly confirmed in the Gouvernours of Clermont, Ledeue and Argenton. The refusal of providing for the restitution of those places. The riots and outrages that those of our Religion suffer in citie and country by the fury of the people, prouoked by their Preachers. The rauages and firing of our Churches and Church-yards. The inhumanities exercised in digging vp our dead, and hind-

How hardly we
are dealt withal

dring their buriall. The violence offered sick-folkes consciences, euen in the agony of death, thereby to force them to renounce their Religion. The crueltie exercised on our poore and sicke, who are cast out of Hospitals. The vniust force practised in robbing vs of our children to bring them vp in the Roman Religion, against their fathers intent and last will. To be short, all manner of wrongs and violences are done vs, against the Kings authoritie, and publik peace and tranquillitie.

In all these mischiefes we haue no other recourse then to our complaints, which we continually direct to the Magistrates, either of the Prouinces or of the high Courts. But there, alas, in stead of remedies we finde poison. For not onely they send vs backe, and doe vs no right; but the iniustice wherewith they aggravate the former iniury, augments their boldnesse that did vs the wrong, encouraged by their impunitie, and by the law that they gather from the Iudges themselves.

Our proceeding by complaint, which now is imputed vnto vs as a crime,

Our last refuge is to the Kings iustice and Officers of State, whither (forced by the hard vsage we finde every where) we flie as to our sanctuary: and there our enemies oppose our access with their vtmost violence. They perceiue that the Kings protection would defend vs against all their iniuries. They know that our course by complaints, which nature opens vnto euery one, would shroud vs vnder the couert of his iustice, where both our rest and the publik tranquillitie should be preserued. And therefore we finde their conspiracie to be the more malicious. For not onely they stop his Maiesties eare, and barre vs from all passage thereunto; but when we offer to approach it by our most humble petitions and requests, they lay for vs by a more then diuellish subtiltie, the snare of their calumnie, to make vs fall into the blame of a pretended disobedience. They turne our complaints into crimes: they terme vs seditious and rebels. This is the accusation for the which they pursue vs criminally. This is the accusation, for the which they now persecute vs. We here call heauen and earth to
witness

witnesse: betweene our enemies and vs, desiring that the procedure of our complaints to his Maiestie, which we wil here truly and fully lay open, being knowne to all, maen may iudge of our innocence, and of the calumnie of their accusation; and finally of the vniust warre and persecution which our aduersaries vnder this pretext haue raised against vs.

For the maintaining of the Edict of peace and reparation of the breaches thereof, the late King did establish according to his equitie an order among vs, by the which we might from time to time with his permission and grant assemble our selues by Deputies out of all the Prouinces, to tender him our complaints of all such grieuances as might be done vs, and receiue from his bountie reasonable answers, and such as should be necessary for the keeping of his Edicts. According to this order, feeling a more vrgent necessitie then euer, we addressed our selues vnto his Maiestie by our Deputies generall in the yeare 1619, and it pleased his Maiestie to grant vs, according to our most humble request a Brieve, by the which we were permitted to assemble our selues in the Citie of Loudun the 25 of September. Where being met together out of all the Prouinces of the kingdome and Soueraigntie of Beare, our bids of complaints being drawne, we presented them in all humilitie to his Maiestie, beseeching him that by a fauourable answer to the principall articles and most important grieuances they might carry backe into all the Prouinces, by the testimonials of his good will towards our protection, some assurance to his subiects of the Religion, against so many threats and feares as doe apparently inuiroin the n. There would neuer be an end, if we should here display the seuerall heads of all those complaints. We will onely touch some of them, to shew their importance, and the necessitie of obtaining speedie iustice vpon them.

We complaine that Leytoure a place of suretie hath bin wrested out of our hands. That two of our Religion provided of offices of Counsellours in the Court of Parliament

The Assembly
of Loudun.

of Paris, could not obtaine their admission in three whole yeares pursuite. That the exercise of our Religion being banished Clermont of Lodeue a place of iuretic, vpon the rectablisshing of the same sued by vs, the execution of an order from the Kings Counsell was opposed *vi & armis*. That our Churches haue bene burned or demolished at Bourg in Bresse, at Moulins in Bourbonnois, and at Lauall neare Guise. That at Beaux in Province *Monsieur de Vere* Captaine of the Castle, after many threats and outrages, to prohibite and hinder those of the Religion from their exercise, did at last driue them out violently by force of armes the eight of Februarie 1620. That iustice could not be obtained for the excessive outrages done to some of the Religion at Baugenci, and for ringing the Allarum bell against them; and that the Offenders that threw two men out of a garret, and ran one of them through with a sword, haue bin heard as witnelles to the informations made by the Lieutenant Generall in the iurisdiction of Orleans; and that though the cause was referred to the Parliament of Paris, yet notwithstanding the Attourney Generall in the same hath let the suite fall. That our Pastors haue bin violently expelled the Cities of Bourges and la Chasteigneraye. That diuers persons professing our Religion at Chazalons vpon Saonne, haue bin chased and banished thence, as also out of the Dutchie of Barrois. That the places granted vs for the exercise of our Religion neare the Cities of Lyons, Dijon and Langres, were barred vs. That in those places where the inhabitants haue actually enioyed the said exercise euer since the yeares 1596. 1597. and therefore haue full liberty by the Edict, are there molested, as at la Chasteigneraye, at la Chastre, at S. Cyprian, la Herle, Velus, Maussac, Langon, Bourg de Conde in Normandie, at Agiene in Viuarets, at S. Marcellin in Forest, at la Chaulme in Xaintogne by formal opposition of the Officers, at Florence Picusque, at Montfort and Puget by the Consuls, neare the Towne of Perigueux, at Montignac Charente by order from the Seneschal of Angoumois vpon forfeiture of a thousand franks.

That

That the education of children hath bin taken away from their fathers of our Religion, to instruct them in a contrary, as from the Master of Accompts at Paris, and by order of the Court of Parliament at Roane in the cause of one *Courrechef*. That many children of the Religion, haue bin stolen away by Monks. As at Ambrun the son of a citizen, at Millaud the sonne of *Monsieur Valette*, at Leytoure a boy of ten yeares old, named *Francis Aram*, by the Iesuite *Regour* the fourth of Ianuary 1620. That our graues haue bin inhumanely violated, or the burials hindred in diuers places, as at Aix in Prouince, at Gordes, at Mirabeau, at Ongle, at Xaintes, at S. Georges of Oleron, and in many places of Guienne and other parts with crueltie & barbarisme. That our poore sicke haue bin cast out of Hospitals, or their consciences forced, as during the last contagion at Paris, in the Hospirall of Saint *Lewes*, where many were violented, and all accesse denied our Ministers and Elders to comfort them. That the Parliaments, to the preiudice of the Courts established, haue attributed to themselves the knowledge of our causes, as the Parliament of Bourdeaux diuers times, and particularly in the businesse of the inhabitants of Mas d'Agenois, who thereby haue suffered exceeding great vexations, whereof many of them are dead in prison. But chiefly in criminall causes, as the Parliament of Tholouse, which hauing condemned *Iohn de Nasses* Register of Montauban to make honorable amends, would not giue way vnto an Order from the Councell for the referring of it to the Court of Castres. And againe, the Parliament of Bourdeaux in the cause of the inhabitants of Tartas, who in the surprize of the Castle hauing bin cruelly vsed, outraged and expelled, haue bin pursued and ill handled in the said Parliament, which vpon the recrimination of the mutinous and seditious retained the knowledge of the cause to the preiudice of the Court of Nerac. In the Parliament of Aix, many of ours haue bin detained prisoners many yeares, though their causes were referred to the Court of Grenoble, and there retained according

to the Edict. We desired moreover that the alteration made in the Cities of Montault, Vareilles, Tarascon, Montgaillard in the Countie of Foix, (where nothing should be innouated, according to the Brieve of 1598.) might be repaired. That it would please the King to grant vs the Brieve for the custodie of places of suretie, with the deliuey of the gouernment of the places in Dauphine. To call in the Decree for the restoring of the Ecclesiasticall goods of Bearn. That the Towne of Priuas might be put againe into the hands of the inhabitants, and iustice done them of the riots, violences, and outrages committed against them. Besides an infinite number of other grieuances publike and priuate, too long to rehearse. In all the which we found our enemies strength so great, that all iustice hath bin denied vs therein, and all the answer we could get was an absolute command to breake vp our Assembly.

But when as the importunitie of the mischiefe and the mischiefe and the necessitie of remedie forced vs to haue often recourse vnto his Maiestie. Then our Aduersaries began to stile our suite and humble petition reiterated, by the name of rebellion, that so they might not onely take from vs all hope of iustice, but also make vs odious. And to open a doore for warre and persecution, they obtained a commination of crime to be proclaimed against vs. (as if it were a crime to complaine) threatening aloud our persecution with the Kings sword, and causing burfall Edicts to be extraordinarily confirmed in Courts of Parliament for preparatiues for warre against vs. The King neuertheless out of his naturall goodnes and great inclination to iustice, putting by the violence of our enemies, promised vs by the Prince his Highnesse and *Monsieur de Luynes* now Constable, who gaue their word to the Lords *Lesdiguieres* and *Chastillon* for our better assurance, that within six moneths after the day of our separation, the citie of Leytoure should be restored vnto vs, and the Counsellors receiued into the Parliament of Paris. The Brieve for the custodie of places of suretie, and the gouernment of those of Dauphine should

Promises made
at Loudun, with
permission to
meet againe
within six mo-
neths in case of
vperformance.

should be deliuered vp vnto vs. And the ouerplus of our complaints fauourably answered, and the answers truly executed; and that within seven moneths after the day of our separation, the Deputies of Bearn should haue audience vpon that that they had to shew vnto his Maiestie. And in case these promises were not performed within the time, it should be lawfull for vs to meete againe, to re-demand iustice of his Maiestie vpon our grieuances. Now because that vpon the condition of these promises, vpon the assurance with the which they were set forth vnto vs, and vpon the true intent promised in the performance of the same, dependeth the maine iustification of our procedure following, for the which we are vniustly declared faultie, and dealt withall by the rigor of armes; let all the world see here vpon what ground we build our sinceritie and plaine meaning, and what right we had to reassemble our selues. For confirmation of the promise made vs to this purpose, we were shewed that it was the very first thing the King on his word promised to his subiects of the Religion, since he came to the Crowne. The Lord Constable, added that his comming in betweene, would be worth Brieses vnto vs, and happily more. The King himselfe out of his owne mouth confirmed it since at Fontainebleau to the Deputies that certified the King of our separation, in presence of the Lord Duke de Lesdiguières, who had assured vs as much before. Had it now bin lawfull for vs to desire or imagine any better licence then the Kings sacred word, the first that euer he gaue vs? Paper and inke can adde no weight nor authoritie to a Kings word. And certainly we should haue held our selues vnworthy of our Kings fauour, and iniurious to his authoritie, if we had required greater assurance for this permission then his owne word. Thus our Assembly broke vp the 13 of April, 1620. after an Aët drawne among vs of our obedience, containing all conditions and promises aforesaid, with order giuen to those of Rochell for the calling of another Congregation, if need should be, in such a place as they should thinke most convenient. The

Deputies, after they had withdrawne themselves, and given account in the Prouinces, were continued, or others ioy-
ned to them, to meete together againe, in case of vnper-
formance of things granted according to the condition of
the promises. This was done in all the Prouinces openly,
to his Maiesties knowledge and the Lords of his Coun-
cell. It was not misliked. The King made no declaration to
the contrary. And yet this is most certain, that if there were
any enterprise or attempt against the Kings authoritie, it
was the nomination of the Deputies. But as that was ac-
knowledged la x full by permitting it, because of the con-
dition: so also our Deputies Generall suing the perfor-
mance of things promised, did not sticke to adde alwayes
this remonstrance to the Lords of the Councell; *Do vs in-
fisee, and fame vs the labour of another meeting.* The Prince
his Highnesse being diuers times present in Parliament to
confirm the Kings command for the admission of the
Councillors, shewed vnto them the permission we had to
reassemble our selues, which they themselves occasioned
by their refusal.

The execution
of the order of
restitution in
Bearn anticipa-
ted; and an alter-
ation made in
the country of
the future and
libertie in Re-
ligion.

Now the prefixt time of fixe moneths for the perfor-
mance of promises expiring, the 13. of October, without
any effect, the King being gone into Guyenne in Septem-
ber, was solicited by our enemies to enioyne those of
Bearn to execute the order of Restitution, and to confirme
it in the Parliament of Pau. The terme agreed vpon for
their remonstrances, which his Maiestie promised to heare
from the mouth of their Deputies, extended to the 13. of
Nouembers which caused the Parliament of Pau vpon the
Kings command to order that the Deputies should make
their remonstrances to his Maiestie, within the time agreed
vpon. (confirmed again by a letter dated the 21 of Septem-
ber from his Maiestie to the said Parliament) otherwise
the time being expired, the order of Restitution should be
confirmed. His Maiestie not contented with this De-
cree, before the remonstrances of those of the coun-
ty were heard, was put on by our enemies to go him-
selfe

setfethither. And although the Parliament by a second Decree of confirmation, had preuented his Maiesties coming; yet through the induction of our enemies, he entred into the country with his armie.

We would here willingly conceale the disloyaltie of our enemies, and the cruelties there practised by their inducements, if their calumnious accusations and the bitter anguish of our miseries did not now constrain vs to open our mouthes for our owne iustification, and to call on vengeance before God and men. We will not speake of the alteration made in the country, by the writing of it to the Crowne of France, though it be euident it was not so much for any aduantage to France, as to make way for the alteration of our Religion. We will onely touch in few words so much as hath bin done directly for the ruine of the Gospel. The King then being at Nauarenx, and purposing to keepe his promise with *Monsieur de Sales*, made first at Bourdeaux, and since confirmed in the country, that he would still maistaine him in the government of the Citie, in consideration of his long seruices, and the ready obedience he shewed by all manner of submission vnto his Maiestie: yet for all this, vrged by our enemies to take the government from him and giue it to a Papist, but withheld by the religion of his promises, the Iesuite that is still at his elbow interpoling his counsell of conscience (or rather without conscience) perswaded his Maiestie that it was lawfull for him to breake his promise, by an equiuocation, truly deseruing the indignation of God and men. *Your promise* (saith he) *Sir, is either of State or conscience. Of conscience* (saith he) *it cannot be, for it is contrary to the good of the Church. Seeing then it is of State, your Maiestie ought to beleaguer your Counsellours, who shew you, that for the good of your seruice, it is necessary that this place be no longer in the power of an Huguenot.* Thus the King led by the Maister of his conscience, who will be a suretie for him to God for all he shall do by his counsell, commanded *Monsieur de Sales* forthwith to resigne his government to *Monsieur de Paj*

and sworne enemy to those of our Religion. And then the
 Towne-garrison being first removed, and the inhabitant dis-
 armed, there were brought in foure hundred souldiers Pa-
 pists vnder *Monsieur de Poyanes* command. This done, to
 take away all that might yet any wayes secure those of the
 Religion, the six Captaines of the Parlsans were cashiered,
 and the Townes of Sauuerterre, Orthes, Oleron and Nai
 filled with Papist-garrisons. The King being come the se-
 cond time to Pau, gaue the Bishops the presidencie in the
 Assembly of Estates there called, that so they might ouer-
 sway the whole country. And God grant he trie not the
 same experiment of their perfidie that chased his father
 thence in his intancie; and that the neighbour-enemies
 practises finde not in them a ready way into France
 through that doore where our fidelitie hath alwayes beene
 a bulwarke. Now that no part of the securitie and libertie
 of our Religion might remain vniolated, the Papists were
 made masters of all our Churches, notwithstanding the
 condition of the restitution it selfe, bearing this reuerua-
 tion, that the Churches should remaine ours till such time
 as others were prouided vs. These alterations made out of
 hate to our Religion, and to banish it the country, so aug-
 mented their boldnesse who are continually taught and in-
 cited to mischief vs, that whereas respect of the Kings pre-
 sence should haue restrained them, yet their licentiousnesse
 so overflowed, that wheresoeuer they came, our Churches
 could not be saued from infinite rauages and scandals, so
 far, that euen within the Citie of Pau (the King himselfe be-
 ing there) after they had broken downe the pulpit and
 seates of the Church, they burned publikly the Bible and
 New Testament. The Ministers were in diuers places out-
 ragged, and diuers persons constrained against their consci-
 ences to kneele to Processions. The ouerplus of the inso-
 lences, violences and riots that this poore Country endu-
 red, was innumerable, and such as the most sauage enemies
 could exercise in the midst of a conquest. Hereupon for
 triumph *Arnonx* makes a booke, titled, *The King in Beare*;

where

where, not able to containe himselfe for ioy to see his desseignes so forward, he plainly shewes how far he purposeth they shall extend, and what we must expect will be the sequē of them. The King (by his reckoning) is not to surcease till he hath quite extinguished the Religion that hee so much abhorreth: and highly extolling him for this commencement and pursuit of the designe, above the late King his father; leaues to be vnderstood that the death of that good King hauing bin hastned for refusing to do as much; his Maestie is to looke for more fauourable visage at their hands so long as he will continue.

Bearn brought to this pitifull estate, the King vpon his returne left part of his army in Guyenne, and scattered the rest in Poictou, filling all our Churches with terror: And thenceforth no talk but of the ruine of all Huguenots. All the discourse at Court is of the siege of Rochell. They say, it is not a three moneths matter; they stay but for weather. In the meane while all the promises made at Loudun being neglected, the time past, and nothing performed, (saue the deliury of the Brieve for the keeping of places) notwithstanding the earnest pursuit of our Deputies Generall all this while; the congregation of Deputies nominated by the Prouinces (and bound to meet to present their requestts to his Maestie vpon the vnperformance of promises) as called at Rochell against the 25 of Nouember. We will not omit that after the alterations made in Bearn, the Towne of Leytoure was restored to a Gentleman of the Religion; but let all indifferent persons iudge, whether a Papist garison being left there, and, against the order of the former gouernment of the Towne, a Lieutenant established, that neuer had the approbation of the Synod of the Prouince, according to the intent of his Maesties Brieve for the keeping of places of safetie, this be the square dealing that was promised vs. Againe, we leaue it to be iudged, whether after that the safetie of a whole country hath bin wrest d from vs, this maine promise executed after such a fashion, and all the rest neglected and remaining vnperformed;

our right of complaining of so manifest an abuse, and of these new and so intollerable grieuances, dorth cease, whether the necessitie of it be diminished, & whether the libertie of accesse should be interdicted vs. Such then being the weight of the reasons why we should re-assemble our selues, and withall flie to the Kings iustice, hauing leaue so to doe; yet neuerthelesse we were scarce all met in this place, whenas a declaration came forth, that made vs malefactors, denouncing wrath and iudgement of condemnation against the assemblers and assembled. But notwithstanding forasmuch as we finde that our grieuances are so vrgent; that our consciences summon vs to fulfil the charge imposed vpon vs by our Churches; and that they witnesse vnto vs in sinceritie that we proceed according vnto iustice. We endeuor to present vnto the King our most humble remonstrances, to purge vs of the false accusations and crimes laid vpon vs by our aduersaries, who abuse the authoritie of his name to breake his word with vs. To shew vnto his Maiestie the vrgent necessitie of our iust complaints: To beseech him in all humilitie that it would please him to deliuer our Churches from so many alarms and frights as do now enuiron them on all sides. In a word, that he would shew himselfe our Protector against so violent an opposition as is generally practised against vs ouer all his kingdome, to the preiudice of the authoritie of his Edicts, and against the open threats of our ruine, which by the example of the calamities of Bearn are made more fearfull. But we finde that our enemies had stopt his Maiesties eares against all our requests, which are reiected; neither will any thing be receiued or heard on our side. And at the same time we are criminallly arraigned in Parliaments and other Courts of iustice. This To vne and all of vs are threatened with warre, as rebels and seditious persons. Whereupon iudging by experience of what is past, and by our enemies method, which to our cost we haue but too well learnd and experimented, that this accusation and these threats were to authorize a refusal and denial of iustice,

Since, and to make vs lose all hope of euer obtaining any
 thing hereafter in our most iust and necessary complaints;
 we insist at seuerall times on the iustification of our innocen-
 cie, and continue to beseech his Maiestie, and to lay downe
 our most humble petitions at his feete. But as all acceffe is
 interdicted vs, and that to bring our proceedings into ha-
 tred euen with those of our owne side, and to saue diuision
 in our Churches, our enemies caused it to be told our De-
 puties Generall and diuers others among vs, that the King,
 though resolved to heare nothing from vs, would notwith-
 standing deale fauourably with his subiects of the Religion,
 and do them iustice. That he was willing to heare our com-
 plaints by the Deputies Generall, and in the name of the
 Churches. To trie what would be the effect of these words,
 we ceasse all pursuite in our owne name, are silent, and put
 it ouer wholly to our Deputies Generall, to follow it in
 their owne name and in the name of the Churches. And
 certainly we may bold yelde, that if the estate of our cala-
 mities increasing daily, and threatening worse, had not aug-
 mented our apprehension and iust mistrust, overcome with
 so many vexations, repulses, threats, and with despair of
 any successe, we could desire nothing more then to retire
 our selues; and it may be our Churches would haue pardon-
 ed vs. But at the same time the fraud of our enemies did
 further discover it selfe, and the persecution projected a-
 gainst vs, breking out in diuers places, ha manifest their
 designs by so many perfidies and outrages, that being
 forced for iustification of our innocencie and lawfull de-
 fence against the warre they make vpon vs, here to lay o-
 pen their proceedings before the eyes of all the world, we
 would be scrupulous for the honour of France to publish
 deeds so odious, if withall it were not knowne that the au-
 thors of them are France's greatest enemies, and haue con-
 spired her ruine and ours.

First of all, vnder colour of these faire promises, that the
 the King would keep, his Edicts made in fauour of his
 subiects of the Religion, and would satisfie their complaints

of vnperformance of promises, my Lord Duke de Lesdigueres is drawne to the Court, by perswading him that his mediation would be a great furtherance vnto the businesse, and all the Lords and persons of greatest note among vs are entertained with the same hopes. In the meane while *Monsieur de Montmorency* is vp in armes against vs in Languedoc, and after many acts of hostilitie, lets vpon Villeneuve de Berg a Towne of ours in Viurez. And because it was easie to be foreseene that this violence would meete with opposition, *Monsieur de Reaux* Lieutenant of the Kings Guard is sent from Court with apparent command to disarme all such as he should finde armed. *Monsieur de Chastillon* (whose prudence and affection to the Kings seruice and countries peace had hitherto withheld the peoples impatience, desirous to repulse the violence offered them) being informed of the said *Sieur de Reaux* his charge by a yeoman of the Guard whom he had sent vnto him, continued to stay our peoples commotion: and as he expects more particular newes from the said *Sieur de Reaux*, and of *Monsieur de Montmorencys* obedience to the command he brought. Villeneuve de Berg hauing withstood two scaladoes and diuers assaults at the gate, yeelding presently at the Kings name to the said *Sieur de Reaux*, and submitting it selfe vnto his protection and keeping, *Monsieur de Montmorency* comming in, establiseth there a garison, which at the same instant committeth all kind of riots and outrages. Hereupon our men being induced to arme themselves for feare of the like frauds, and for the necessity of their owne defence. *Monsieur de Reaux* comming to *Monsieur de Chastillon*, and assuring him that Villeneuve de Berg should be restored, and vnder hope that according to the articles agreed vpon betweene them, all things should be reestablished in peace, hauing obtained that he should vnarme, whiles he was truly doing so, *Monsieur de Montmorency* in stead of performing couenants, lodgeth five or sixe companies in Villeneuve de Berg, and proclaimes with a drum *Monsieur de Peyans* Gouvernor thereof; and

and moreouer hauing dispatched diuers new commissions, dated the morow after *Sieur de Reaux* his ariuall there, he assigeth Vals another place of ours in Viualets, where euen the said *Sieur de Reaux* himselfe, whiles *Monsieur de Chastillon* rested vpon his word, that *Monsieur de Montmorenci* should performe couenants, assisted in person, and was spectator of the battery. This little and weake place, without any defence but the inhabitants, hauing endured a hundred cannon shot, yeelding vpon honorable composition, directly contrary to the capitulation all manner of cruelties, violences and barbarities haue bin there practised vpon an infinite company of poore innocent persons cruelly murdered or rauished. And againe, contrary to the said articles the like hath bin done at Valons a place neare vnto the other. These frauds and breaches of counterfeited contracts, do manifest vnto the world that the Kings word and apparent command, haue bin vsed but as a snare for our plaine meaning, and vnder a secret approbation of all that *Monsieur de Montmorenci* should doe to the contrary, to make vs lose those places.

Moreouer at the same time *Monsieur de Poyane* hauing fortified himself in Bearn to beate out *Monsieur de la Force*, *Monsieur de la Saladie* is sent from the King to *Monsieur de la Force* to command him to dismisse those troupes that he kept by him for his owne safetie and to maintain the Kings authoritie in his charge of Gouverneur of the country against the violent enterprises of the said *Sieur de Poyane*. But the said *Sieur de la Saladie* in stead of carying backe *Monsieur de la Forces* answer to the King, as he seemed, went into Guyenne to *Messieurs d'Espernon, de Vignoles*, and diuers others to arme, so that in an instant all Guyenne was filled with troupes, besides those that were left there before.

On the other side, at the same instant the troupes left in Poictou drew neare vnto this Citie and S. John d'Angely. And by order from the Councell all Courts of Audit for Receipts were remoued from all our places of safetie, where

they were established; a palpable argument that though the citie of Rochell onely was threatned, yet ail the rest were aimed at, by a generall designe of warre against vs ready to be put in execution; this remouall being to no other end, then to take from vs the meanes of helping our selues with those profits in our owne defence when the persecution should come, which by consequent they intended against vs.

Now as by these new alterations of our peace, by these menaces, by the open oppression & persecution in so many places, we did foresee well enough the storme y hung ouer our heads and ready to fall knowing besides y our enemies puffed vp with their successe in the rauge & defolation of Bearn, did stay for nothing but a fitt season to continue our ruine by an open warre, which was too easie to be leaund by their open talke, vpon the returne from Bearn, of the siege of Rochell, of the meanes and facilitie of taking it. By the discourse which the King was howely entertained with of the ruine of Huguenots: by the calumnies laid vpon vs for a pretext; by the threats that followed; and by the preparations visibly made for that purpose. Neuertheless because there was some speech of the Kings good will towards his subiects of the Religion, and the authoritie of his Edicts, our Deputies Generall (to whose charge the whole pursuite was referred) presented vnto his Maiestie a bill of complaints, requesting satisfaction for some of the most important grieuances, with a speedier execution for the peace and safetie of our Churches,

But after many instances and delays, after diuers solicitations and supplications of all the chiefeft among vs, euén of the Lord Duke de Lesdiguières himself present at Court, our Deputies generall could neuer obtaine any answer. Onely *Monsieur de Fabus* one of them, and a Gentleman that came vnto vs from the Lord Duke de Lesdiguières, hauing giuen vs to vnderstand according to a writing of the said Lord de Lesdiguières vnder his owne hand. That for all amends after to many complaints, my Lord Duke de Lesdiguières

dignities did perswade himselfe (for the King; howsoever our Churches were giuen to hope that he would maintaine his Edicts, did not here so much as passe his word, neither by mouth, nor by any Officer of State) that if we would first separate our selues, we should obtaine the retraite of troupes from all places where we did mistrust them. That the gouernment of the places in Dauphine should be searched and deliuered vs in six moneths if it could be found. That order should be taken for the paiement of such sums of money as haue bin promised them of Bearn in lieu of their Ecclesiasticall reuenues. That *Monsieur de la Force* and his sonnes should still hold their places. And moreover, that he was promised assuredly that nothing should be attempted during the time that should be requisite for the remme of our resolutions. But as we were about them, we were informed by *Monsieur de Chalas* the other of our Deputies generall, that the next day after, contrary to the said promises, our enemies had wrought the King to an absolute and open resolution of making warre against vs. That order was giuen for the leuying of an armie of one and forty thousand foote and six thousand horse. And that the gouernment of Bearn was taken from *Monsieur de la Force*, and giuen to Monsieur the Marshall de Themines; and the office of Captaine of the Guard which his sonne *Monsieur le Marquis de la Force* had, was giuen to the Marquis de *Mauuy*, and that *Monsieur de Monponillan* another of his sonnes was commanded to leave the Court.

At the same time, as our enemies hastened our persecution by all kind of meanes, as, seditious sermons, instructing of confessions, defamatory libels, calumnies and impostures against our fidelitie, impression of the Kings bare to our Religion, and their declarations of warre published against vs, which haue wrought these effects. It happened in the citie of Tours the 19 of April last that one *Martin le Noir*, (not long afore conuerted to our Religion, for the which he suffered many injuries and reproches, so farre, that the people hauing made an effigie of st aw, and sometimes cal-

ling it by his name, sometimes by the name of *Martin Luther*, did butne it publikiy, and no iustice could euer be obtained for so outrageous an insolence) died: and as he was caried to his graue, the people made a head, and after they had abused his corpe and those that accompanied it, after they had committed all sorts of indignities and inhumanities in the digging vp of his graue, seeking to do worse, stirred a more violent sedition. So that hauing broken down and razed a house neare the Church-yard, they run to the Church, being halfe a mile thence, they fire it, they enter the *Sextons* house, and they pill and ransacke it: and being increased to the number of a fearfull multitude, they continue three whole dayes together in firing and pulling downe our Church, without the Magistrates interposition, and coming too late he was not able to repress the raging violence. From thence the example of this sedition passeth presently vnto the Towne of Poitiers, where the people transported with like furie, haue razed to the very ground the walls of the Church-yard where they of the Religion bury their dead, broke and battered all the sepulchers, and had committed the like violence vpon the Church, if the more carefull Magistrate had not stopped their course.

Now the order of our enemies counsels and actions hitherto, and chiefly these tragicall and horrid vprores, the great preparations for warre, the vniust and rigorous dealing with *Monsieur de la Force* and his sonnes, contrary to the late assurance, with the troupes ready vnder *Monsieur d'Espernon* command for the inuasion of *Bearn*, witnessed and shewed sufficiently, that the houre of a generall persecution was come, and that the designe of our ruine so long a hatching now appeared. Wherefore our enemies, that their perfidie might play their part and performe their vtmost, promise that the King will see iustice done vpon the sedition of Tours; and to take away all suspicion elsewhere, or to lull asleepe the more confident sort, they cause a declaration to be confirmed in all Courts of Parliament
the

the 27 of April, shewing that though the King would chastise some of his subjects of the Religion (such as are termed rebels and seditious) yet he meant and promised to keepe his Edicts with the rest as long as they should remain in their obedience, and that he would maintaine and preserve their libertie and safetie according to the contents of the Edicts. And finally they assure *Monsieur de la Force*, that if he would leave Bearn, he should no sooner send *Monsieur d'Espernon* word of it, but he should presently withdraw himselfe. Now we will shew what was the effect of these promises. We will begin with the last, which was first violated. After *Monsieur de la Force* had withdrawne himselfe, and had certified *Monsieur d'Espernon* of his disarming and retrait by the Baron d'Arros, presently *Monsieur d'Espernon* entred the country with his armie, and seized all townes and places where they of our Religion were most in number, filled them with strong garisons, razed the Castle of Montanay, and brought the people to such a lamentable estate, that most of them, yea the chiefeest have bin forced to flie to quit their goods and country; diuers vnarmed and naked persons were murdered, and the rest remaine at this present restrained vnder a miserable servitude, suffering all sorts of iniuries and cruelties. On the other side, the King setting forward for the execution of the menaces published against this Citie, after he had spread abroad his assurances, that he went not against his subjects of the Religion in generall, and made particular promises to the Gouvernours of some of our places of safetie, that comming to them he would innoate nothing, passing by Tours, where the sedition being renewed and growne stronger, and the Commisarie sent to execute iustice, driven out of the Towne, the prisoners fetcht out of prison by violence, the houses of those of our Religion (who frighted with the first tumult had withdrawne themselves) pild and ransackt, onely the Kings reuerence violated, hath with much ado bin expiated by the execution of fise poore beggerly rogues; (and that yet to entertaine their credulitie whom

whom our enemies would feed with hope that the keeping of Edicts should be continued.) His Maiestie came to Saumur, where *Monsieur du Plessis* relying vpon the expresse promises made him, that nothing should be altered in the government, and vpon the truth of the Declaration published three weekes before, hauing opened the gates of the Citie and Castle to the King, experimented to our great dammage the frauds and perfidies of our enemies, who induced the King to take away the government from him, and to put a garison of foure hundred souldiers of his Gard in the Castle, and another in the Fauxbourg of the Greene Croisse, and by this meanes to make vs lose this place of safetie. With what horror and indignation can all France see the enemies of her peace and the Kings seruice abuse thus perfidiously his name and word, to commit these so detestable disloyalties? It is but ten moneths ago that by his Maiesties expresse grant, the keeping of places of safetie was continued vnto vs for foure yeares. Of all others, the citie of Saumur was one of the most important for our safetie. It had bin in our custody euer since the late King being King of Nauarre, requested by *Henrie* the third, came accompanied with thole of our Religion to deliuer him from the captiuitie and tyrannie of the league. That Towne was giuen him for his passage; and it remained thenceforth in our keeping, as a token of our good seruices and fidelitie to this Crowne. This place seated on the Loire was to serue vs, in the persecutions and confusions which the enemies of this Estate haue now stirred vp, for a retreat or commodious passage for so many poore distressed flocks, to saue themselves from the future furie of fire and sword. This Towne during the peace of these later ~~years~~ ^{times}, was a nursery of the Church, and was the seate of a flourishing Vniuersitie. For these causes our enemies crueltie hath caused the King to begin this warre, in the which they carry him headlong against vs, by this terrible blow, so great, that to giue it vs with greater facilitie, all the precedent calumnies, all the pretexes of disobedience and rebellion, all the particular

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declarations against our Assembly and this Citie, all fraudulent declarations and promises made in fauour of such as should remaine in their obedience to the King haue bin set on foote. For can it be said, that *Monsieur du Plessis*, whose long and faithfull seruices done to the late King and his Maiestie now reigning, are knowne to all men, should haue committed any act of disobedience or rebellion? Nay rather did he not passe all measure of confidence in the disloyaltie of our enemies, out of his respect to the Kings bare name? And hoping to auoide the storme that hung apparently ouer our heads, did he not himselfe publish the benefit of that deceitfull declaration; and to make the first triall of it, opened with such confidence the gates of the Towne and Castle to the King? Wherefore the designe being thus vnmasked, our enemies were now pleased to manifest that it was intended against all in generall. For as soone as the King was at Saumur, newes came how that all the Protestants throughout all the principall cities of Normandie were disarmed. Were they also traitors? Or haue they since the Declaration committed any act of rebellion or disobedience? Besides all this, whiles the King was yet at Saumur, *Monsieur Arnaud* comes to S. Iohn d'Angely on Saturday the 15 of this month, to command the Lord Duke de Rohan and *Monsieur de Soubise* to come to the King, who desired their aduice for the taking vp of the present affaires. This was done to two ends: first, that vnder hope of iustice, the great ones and common people of our Religion might be witheld as they haue bin hitherto, whiles the preparatiues for warre against vs were euery where a hastening. Secondly and chiefly, that there might be the lesse suspition of the Kings troupes led by *Monsieur d'Amillac*, who the very next day entring the suburbs of S. Iohn with three thousand and five hundred men, assaulted the towne and gates, and would haue gone further, and taken it, if he had not found resistance. Was this Towne also guiltie of treason? Could the Towne be guiltie, and not the Lords of it? And yet the King writes to Monsieur the

Duke

Duke de Rohan, as to his faithfull and affectionate seruant and his Lieutenant Gouverneur in the Prouince of Poictou, which surely he would not do to a rebell and traitor. What other crime then hath this Towne committed, to be thus assailed and threatned with a siege, and forced to expect before her wals the Kings cannon and armie, which maketh towards it with all diligence and speed? What crime also may the Towne of Iargeau (another place of safetie) haue committed, which was at the same time besieged, other then our enemies oath to haue no mercie? then the hate of our Religion, whose ruine they haue conspired?

This is that which we lay downe before the eyes of all our Countrymen, and not of them alone, but of all Christians, whom we here appeale vnto to iudge of our innocencie, and of the violent persecution that we vnioulsly suffer. And though this true narration of our enemies proceedings against vs, and of ours towards our King, witnesseth sufficiently the calumnie of their accusation, by the which they proclaime vs rebels; yet that we may not leaue any shadow that might alienate from vs the fauour of good mens equitable iudgements, their compassion of our miseries, and their helpe in our iust and necessary defence: we can easily shew that as in vs there is neither appearance nor suspicion of the crime of rebellion which they lay vnto our charge. God forbid that any one should thinke that the complaints which violence and oppression doth extort from vs, do any way concerne our King, in whom we acknowledge & reuerence with our hearts the image of God here on earth. But if laying vpon such as abuse his affections and conscience, the iniustice of the which we complaine, we would name who, and tell what they are that accuse vs, all France that groanes oppressed with the intollerable burthen of their tyrannie, would witnesse for vs that we should not speake it by way of recrimination nor calumnie. But it shall suffice our innocencie, that we onely purge our selues of the accusation. They accuse vs of rebellion and disobedience, and say that we kicke against the Kings authoritie.

Thanks

Thanks be to God, the Religion that we professe, and
 which we haue from time to time declared by a soleimne
 confession presented to our Kings in witnesse of the puritie
 of our seruice to God, and the sinceritie of our obedience
 to them, hath long since acquitted vs of that imputation.
 We acknowledge no power on earth aboue our Kings. We
 sweare not to any other. We detest all doctrine that teach-
 eth, that either directly or indirectly we may be freed from
 the allegiance we haue sworne vnto him. The holy profes-
 sion of these principles, hath euer been the square and rule
 of all our fathers and our actions. When was it found that
 any of vs did bathe an execrable knife in the blood of our
 Kings? or ioyne swords with the great enemy to spill our
 countries intralles? Or rather after so many wounds as
 France hath heretofore receiued from him, did not God vse
 our fathers armes to raise her euen from the graue? And
 now that the same conspiracie is newly reuiued, that they
 who haue (sworne mortall hatred to our Religion, and with
 the like furie haue vowed the ruine and destruction of all
 the Estates of Christendome, and particularly of this Mo-
 narchie, gouerning at their pleasure the Kings heart and wil
 by their suggestions to his conscience, do induce him to ha-
 zard his State to vndo vs: we dare say, that time and expe-
 rience will yet make him acknowledge that he hath not in
 all his kingdome a surer prop for his Crowne then our fide-
 litie. And certainly there can be nothing more plaineto all
 such as looke vpon vs, then that the interest of our con-
 seruation is vnseparably nailed to the peace and tranquilli-
 tie of this kingdome, and strength of our Prince's autori-
 tie. It is vndoubtedly true, that according to the humane
 meanes that God vseth for the aduancement of his worke,
 the conseruation and growth of our Religion in this coun-
 try, do wholly depend on the libertie and safety of the E-
 dict's vnder which we liue; the maintaining of these Edicts,
 on the Kings absolute authoritie. Witnes the happie reigne
 of *Henrie* the Great, whom as God had raised in absolute
 power and authoritie higher then any other of the Kings

of Christendome, so also vnder that prosperitie and greatness of this Monarchie, our Churches were sene to flourish and replant themselves, and the Gospell to fructifie with so great successe, that our enemies busting for spight, neuer left till they had perfidiously deprived France of this so absolute King. And though now for a pretext to inuade vs and stirre vp warre against our Religion, they haue accused vs of disobedience; haue we done any thing else then complaine of the infringing of the Kings authoritie and Edicts, and demand redresse? And is there in this any shadow of rebellion against our Prince? We assembled our selues to demand iustice of him. Had we not need and right to do so? We haue already iustified it by the estate of our calamities, and the condition of the promises made vs. Haue we passed the limits of complaint? If being denied, we often returned, and diuers times endeuoured to lay downe our most humble petitions at our Kings feete; alas! who can disstasse it, or blame vs, when we behaue our selues towards our King, Gods image vpon earth, euen as God him selfe hath commanded vs? And because many Deputies out of all the Prouinces, desirous to carry backe from the Kings bountie and grace the effect of his good wil towards vs, continued together; is it not a malignant and iniurious pettifoggerie, that to authorize a deniall of iustice, we should be accused of shadowing the Kings authoritie? And for a speciall president for the said deniall, our enemies alledge that the Parliament after the presentation of their bill, breakes vp, and stayeth not for an answer. But what proportion is there betweene vs and a Parliament? All our demands are particular. We demand not that such rules be prescribed vnto the State, or such new lawes and orders, wherein certainly the Monarchicall authoritie would be disparaged and quartered if the Parliament should do more then aduice. But all that we demand, is, that our burnt Churches may be repaired; that the exercise of our Religion lesse be hindered vs, be re-established; That Townes giuen vs by the King, and taken from vs by violence, be restored

stored vs; That officers may be admitted; That children taken by force out of their fathers armes be giuen them againe; and thelike. Wherein should the Kings authoritie be disparag'd, if he should command out of hand that in euery one of these points iustice should be done vs? If a priuate man to whom an iniury is done, may iustly complaine of it, and expect iustice from the King; why, if the if the iniury be done: out of hate to a generalitie, may not a generalitie do the same? Can there be then any greater iniustice then to accuse vs of rebellion and disobedience, because we complained and demanded iustice in this sort? any greater crueltie, then to persecute vs for this cause, and make warre vpon vs? But this is sufficient to shew that the far fetcht pretexs of our enemies are but coloured subtilties, to execute the old designe of making warre vpon our Religion, and to plunge France in confusion and trouble.

Wherefore considering the iustice & vrging need we had to haue recourse by our complaints vnto the Kings protection: The right and permission granted vs to reassemble our selues to that end in such expresse and solemne termes: the failing and breach of promises, caused by the fraud of our enemies. Their violence in hindring our access vnto our King, and in causing all our suites to be reiected. The iniustice of their accusation, and the slanderous crime of rebellion that they impose vpon vs. The disloyaltie of their proceedings considered, whiles they temporize vpon the refusal of doing vs iustice, that they might take from vs three Townes: once in Viuretz, by the fraud of a treatie and breaking their publike faith. The inuasion of the whole country of Bearn, contrary to such an expresse stipulation, and so fully performed on our side: And after that to commit such bloodie and inhumane acts of hostilitie. And lastly, this infamous perfidie considered, that vnder the shadow of a Declaration authorized with the Kings sacred name, & confirmed in all the Courts of Parliament of France, promising libertie and safetie by maintaining the Edicts vnto all such as should remaine in their obedience; the Towne

of Saumur was seized on, where the gates were opened with so much obedience and respect vnder expresse and particular promises (besides the publicke faith of the Declaration) that nothing should be innouated. That by a like fraud and trecherie the Towne of Iargeau was at the same time inuaded, S. Iohn d'Angely assaulted, and now is in expectation of a siege. All Protestants disarmed throughout all the chiefe Townes of Normandie, to prepare them, a last for a more easie slaughter. If all these things, we say, be rightly considered together, we doubt not but it will easily appeare that we suffer this persecution for iustice sake, and by the hatred of our Religion, which a generall conspiracie throughout all Europe now threatneth to destroy.

Wherefore being forced for the libertie of our consciences, and out of loue to our Country, to seeke in our selues, and towards the friends of our Religion and this State, a iust and necessary defence: we here yet againe present our selues with teares before our King, beseeching him in all humilitie to consider and beleue, that the vowes and ardent desires that we continually powre forth vnto God in our prayers, are for the prosperitie of his person and State. And that it would please him to remember that our fathers taught by their Religion the true obedience due vnto their King, haue neglected the seruice of their owne liues, to further and aduance the labours of *Henrie* the Great, in the recovery of his kingdome, perfidiously sold and exposed to the enemy, by the very same pretexs of hatred and persecution against our Religion and vs. And that he would vnderstand, that we following our fathers steps, as heires of their affections, haue neuer forsaken the dutie we were borne to, nor refused the true obedience and ready seruice that our Religion teacheth vs to yeeld him. And would to God, Sir, that your Maiestie moved with the true interest of your greatnesse, and out of your naturall generositie, would for the setting of your Crowne and dignitie of your kingdome, turne your armes vpon the enemies of your State, and vse our fidelitie in the defence of such a cause.

We

We will boldly say for our selues, that in so glorious an emulation betweene your best subiects, we would cary away the praise from them all. But we say now with teares of blood, and in the bitterness of grones that teare our intrals, that the enemies of your Crowne and person, Sir, hauing induced you to draw your sword against vs, and to bathe it in the blood of your loyallest subiects, will vndo both your Crowne and person altogether. They are your vndoubted enemies, that kindle your hatred against vs, to fire your Estate, and burie you in the ruines. Who hauing cruelly murdered the greatest King of the world, your glorious father, because he would not hate vs, and that his goodnesse and iustice did protect vs as his trustie subiects; do now induce your Maiestie to hate and destroy vs, to ouerwhelme your selfe with the fall of this Monarchie. And if in this tempest which they haue already stirred vp, and which we feele comming downe vpon vs, we are constrained for our owne defence and preservation to betake our selues vnto naturall remedies, we here protest, Sir, before God, before you, and before all men, that our purpose is euermore to preserve your authoritie and the respect of your obedience among vs; and that we will do our best endeouours to saue your sacred person and kingdome from perishing. God, who is the God of mercie and reuenge, and who according to the decrees of his counsell, sometimes hath powred out his wrath with diuers examples of horror on the heads of Kings and nations risen against him. Sometimes hath preserved and reconciled to himselfe the greatest persecutors of his Church, grant, according to our vowes, that your Maiestie secure from all dangers, may acknowledge the Religion and fidelitie of those persons whom you now hate and know not.

In the meane while we call here by our most humble supplications all Kings, Princes and Estates interested in the innocence of good and faithfull subiects oppressed, but especially bound in conscience before God to defend the cause of his truth. And request them to prop with their
 helpe

helpe and succour the weak defence that of necessitie we
oppose to the many and puissant forces of our enemies, who
hauing chosen this time of purpose, now that they haue
set on fire the greatest part of the Estates from whence they
imagine we might haue expected succour, hope to oppresse
vs with greater facilitie. But our chiefeft trust is in the arme
of the Almighty, who ouerthroweth the designs of na-
tions, and blatts the enterprises of people conspiring against
Israel. And since that for the glorie of his Name we are ha-
ted, and that to ouerthrow his truth our ruine is sought af-
ter, we assure our selues that he will make vs feeble the same
deliuerance that our fathers haue proued by his succour,
which we call vpon from the bottome of our soules. *Keepe
not thou silence, O God; hold not thy peace, and be not still, O
God. For lo thine enemies make a tumult: and they that hate
thee, haue lift up the head.*

*This is the Declaration of the Reformed Churches of France
and Soueraignie of Bearn by their Depuies assembled at Ro-
schell. And in the name of all,*

Combort,	President,
Barage,	Assisant.
Rodil,	Secretarie.
Riffaut,	Secretarie.

Courteous Reader, I pray thee amend those few faults of
moment, pag. 3. lin. 17. we, reade do. lin. 28. action, r. af-
fection. pag. 4. lin. 35. for, r. euen. pag. 7. li. 3. for, r. on. l. 32.
thereof by, r. of the.

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